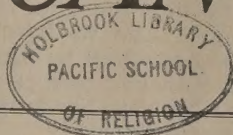
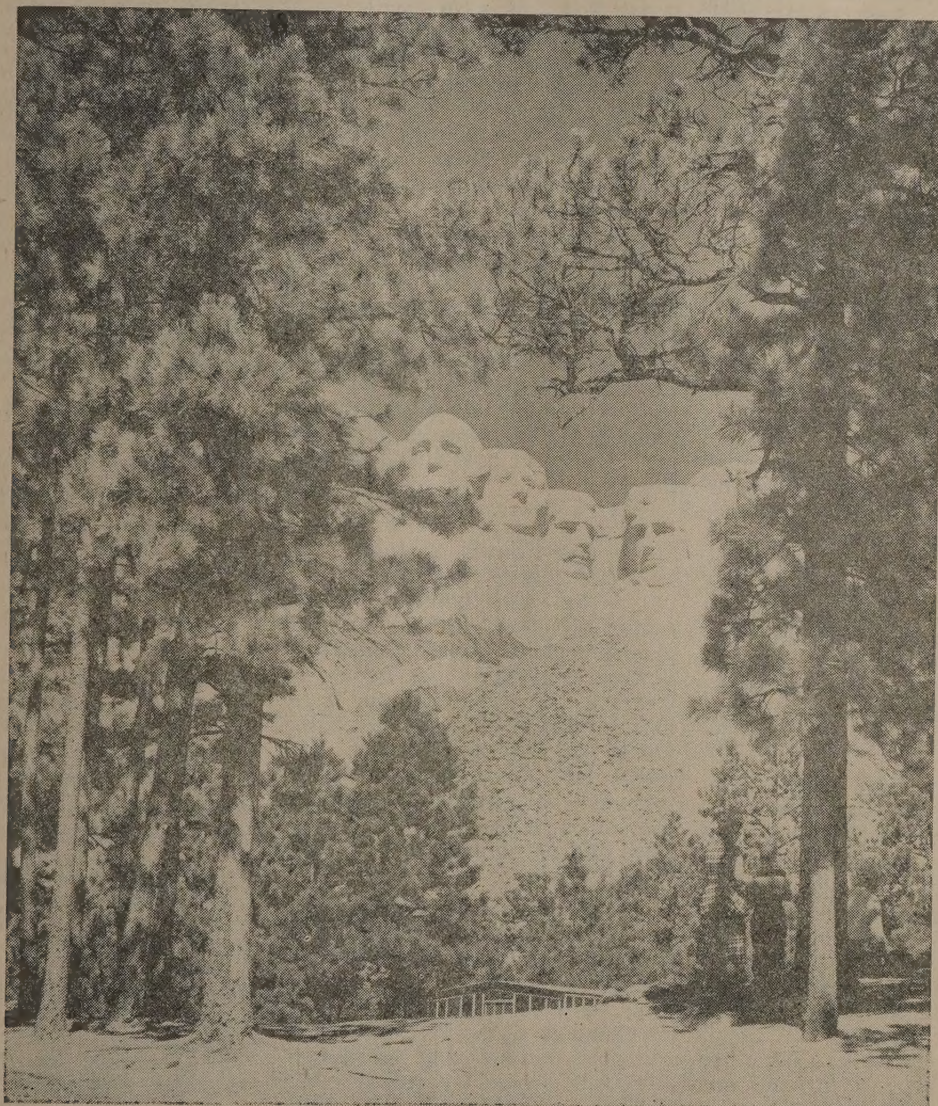


The AMERICAN FRIEND



JUNE 26, 1958



Minrod Photograph

THE FOURTH OF JULY

The Fourth of July should be a day of gratitude, reminding us of the noble inheritance we have received from those who lived before us . . . It should be a day of contrition also—a time when we recognize our share of the common guilt of nations for the war and strife that have beset our generation . . .

National Council of Churches Proclamation

(Continued on next page)

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

Uplift of Life

All energies within the kingdom of God must be directed toward the uplift of life—both for ourselves and for others. Such an aim will restrict the things we think and do. When we are fully committed to that which results in uplift of life we must essentially avoid whatever would tend to degrade or impair either our own or that of others. We cannot lift upward and pull downward simultaneously.

Sooner or later we will also discover that we cannot pull downward upon another and make upward steps ourselves. Thus we must carefully weigh our motives, decisions and objectives in life. This is important in the life of a member or of an entire meeting.

For Ourselves

It is important, for our personal uplift, to know that spiritual values are genuinely essential. The things of the Spirit are ever at the top of the scale of values. Without them life becomes a mere existence, but with them we live abundantly. Whatever is needed to attain them is much to be desired. A first imperative is to come into intimate fellowship and ready communion with God, the source of abundant life.

With this rootage well established, we can cultivate inner discipline, natural communion and prayer, and cooperation with God in His purposes. We will cease to be self-seeking and become self-giving. We will no longer be ingrown and dwarfed, but will live abundantly in the fulfillment of love directed toward the good of others. Such exercise will result in new-found joy for us. No other joy exceeds this. It enriches our store of spiritual values. Thus we learn the meaning of Jesus' teaching that as we lose ourselves in the work of the kingdom we gain Life. Even for our own personal good we must "seek first the kingdom of God and His righteousness." We pauperize ourselves when we fail in this.

For Others

We find great inner satisfaction as we identify ourselves with others in their need. To succeed we must be understanding and sympathetic. We must give encouragement and share with others through suffering sorrow and seeming defeat. We must be able to share our faith and the Way of Life we have found. We must know how to bring them into the Father's presence and fellowship. We must live in the spirit of the prayer thought:

Ask God to give thee skill
in comfort's art,

That thou mayest consecrated
be and set apart

Unto a life of sympathy.

For heavy is the weight of ill
in every heart

And comforters are needed
much

Of Christlike touch.

The future of the human family is dependent upon the church more than all other influences combined. We, as representatives of the kingdom of God, must live sacrificially and joyously. Our objective must include all within the scope of the influence of our meeting. No lesser goal will find justification.

The Fourth of July

(Continued from cover)

... At the same time that we face realistically the treachery and duplicity of global powers that would destroy everything we know of freedom, we would call for a re-examination of all trade and armament policies of our own that might lead to international fear and misunderstanding, lest we trust too much in the weapons of the flesh and not enough in the armor of the spirit.

Above all, we would charge men and women in every walk of life to dedicate themselves personally and collectively to holy living, turning from the insobriety, obscenity, and carelessness of conduct which mar our good name among the nations. Especially would we appeal to the churches to re-energize the religious faith of the nation, so that once again there may be established in every home a family altar, where fathers and mothers and children may bow daily before the God and Father of our Lord Jesus Christ in supplication for the land that we love. Let it be our prayer

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Eleanor Zelliot, Associate Editor
Frances Ryan, Circulation and
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E. Merrill Root, Editor of Poetry

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that there may be fostered among our people the spirit of true religion.

Edwin T. Dahlberg, President
National Council of Churches

Editorials . . .

What Christian Love Is

Mark Shugart is minister of the Hortonville Friends Meeting near Indianapolis, Indiana.

Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears.

Some time ago our newspapers, radios and television sets pealed forth with the following headline news: "Man Kills Four in Dayton, Ohio." Now the amazing thing about this incident is that the man involved said, "God told me to do it." Something was obviously wrong in this man's understanding of God, Man and Christian Love. His outlook on life itself must have been appallingly distorted. God does not tell us, and certainly Christian love does not teach us, to destroy human life. Just what does Christian love teach?

It teaches us to be kind, unwavering in our devotion to others. We are not to become bitter over the ingratitude of others. Snappy, hasty and inconsiderate judgments can hurt people; this is not kindness.

Christian love is not proud. Spiritual pride is one of the cardinal sins of Christian people. A "holier than thou" attitude is an enemy of Christianity. It will drive people from the church as quickly as anything else. Such an attitude is tragic in Christians. Love makes no parade of its success. Religious conceit is nauseating.

Christian love does not carry a grudge. It does not harbor injuries; it does not, as it were, enter them into a notebook in order to bear them in mind, as a matter of reproach or vengeance. There is no plotting of evil against one's neighbor. No room for resentment is here; such a "room" does not exist in genuine Christianity.

Christian love always sees the best in others. Gloating over another's failure is heartless. Love is never sad when others go wrong; to love is to pray for, not criticize. Love is eager to believe the best; this is a message of hope.

Christian love is eternal. God's love for us never fails. Love cannot disappear from any fellowship which is vibrating with the Divine Spirit of Christ. Love is centered in God, and God is eternal.

This type of love is not easily attainable; however, Christ, it is available. As Christian people we have

a goal, a high aim, for which to aspire and toward which to walk. Let us accept the challenge!

Love divine, all love excelling, Joy of Heav'n to earth come down!

Fix in us Thy humble dwelling; All Thy faithful mercies crown.

Jesus, Thou art all compassion, Pure, unbounded love Thou art;

Visit us with Thy salvation; Enter ev'ry trembling heart.

Mark Shugart

Fools for Christ's Sake

Milton Hadley is Secretary of the Board on Peace and Social Concerns of the Five Years Meeting.

Paul wrote the Corinthians, "We are fools for Christ's sake." In our day we are witnessing some of the same foolhardiness, and many of us believe it is for Christ's sake and for the sake of humanity as well. There is no need to review the history of the Golden Rule and of its crew. Their attempt to sail into the bomb testing area in the Pacific has been widely publicized. You and I may not agree with them entirely; many of us would not use the same method. However, their desire for publicity is not for themselves, but for the terrible concern they feel for mankind, and even though some of us question the method we cannot question their motives.

Honesty compels us to recognize that their method has underlined the seriousness of the situation. The "Walks for Peace," the picket lines, the pamphlet distribution, the street meetings and other forms of dramatic protest have been so effective that many doubtful Friends are accepting their value.

A Friend I spoke to recently joined in a "Walk for Peace" with some hesitation, but as he walked hour after hour he felt the respect of most of the people along the road. Some even walked by his side to talk about the purpose of the walk. Then a reporter for a large metropolitan newspaper joined him and they exchanged views on nuclear testing and war and peace. The reporter admitted that he had thought the walkers were a bunch of crackpots, but he went on to say that he was deeply impressed by the spiritual motivation and the unselfishness of the walkers. Only the sincerity of those taking part in the "Walk for Peace" could have purchased the favorable write-up on the front page of his paper.

The term "for Christ's sake" belongs—but we wonder if the folks so dramatically protesting bomb tests are the fools, or if it is those of us who sit comfortably at home.

Milton Hadley

Love is the hardest lesson in Christianity, and therefore it should be most our care to learn it.

William Penn

A Year Among Quakers Abroad

By Edwin and Dorothy Hinshaw

We were settled for the Easter vacation in North Wales by the sea. This gave us the time and inspiration to write down some thoughts about our year of study in Great Britain, a land of ancient castles, picturesque villages (although not Birmingham!) and conservative tradition.

We reached Woodbrooke through the initial influence of Ralph Rose and by receiving the Quaker Leadership Grant given by the Friends World Committee. Leaving the United States last August, we visited Friends in Philadelphia and New York before setting sail. Upon reaching Great Britain we made straight away for London and the Friends International Center, which is a wonderful place for short stays and for the foreigner.

After a visit with friends in North Wales, where we are now, we started our first term of our three term stay at Woodbrooke. This began one of the most enlightening and seeking experiences we have yet experienced.

Before going into the Woodbrooke scheme and our impressions of it, we should relate our Christmas vacation in Germany and Switzerland. Germany revealed to us many deep problems of our complex world while Switzerland was of course beautiful with the snow covered Alps.

In Germany we visited Friends in Cologne, Friends Neighborhood Center in Braunschweig (American Friends Service Committee and the English Friends Service Council), and the Freundschaftsheim in Buckeburg which is an International Peace Center. From talks and observations we became more and more aware that the only practical answer to the world's problems is peace brought about by social and individual redemption. One worker who was doing social work in Germany remarked that many times we supply the physical needs of the needy but fail to bring Christ, who supplies the spiritual need of the soul, to them. The world needs both bread and salvation if men are to live at peace with one another. We were great-

Edwin and Dorothy Stratton Hinshaw, son Lindley and new-born daughter Martha Ellen, have been appointed to the Friends Africa Mission in Kenya, and will journey from England to Africa this summer. Edwin Hinshaw served as minister of the Williamsburg Meeting in Indiana before going to Woodbrooke, the English Quaker study center near Birmingham, for a year's study.

ly impressed by the Friends work in Germany and realized its continuing need.

Turning our thoughts back to Woodbrooke, we find there a unique college. Woodbrooke is one of a group of colleges of different denominations located in Selly Oak, a suburban part of Birmingham. Each college has its own special emphasis but all join together for various lectures: Old and New Testament, Missions, Education, Sociology, Theology, Church History, etc. — a very good curriculum for anyone training for pastoral, mission or international work.

A Unique College

Besides these courses, Woodbrooke has its own schedule of lectures with emphasis on Quakerism, Bible, Social and International. All have excellent lecturers. In a year's time (three terms) one can receive a fairly complete course in Bible instruction. From term to term one receives a different emphasis, varying between historical and theological development in Quakerism. The international lectures usually deal with perplexing problems behind current political situations, and may deal with one problem in detail, with application of the Christian point of view to the problem. Edwin has found this very interesting upon returning from our German trip. The social emphasis is on social work and social needs. It is easily understood why most missionaries sent out to foreign fields by the English Friends Service Council spend some time in general preparation at Woodbrooke.

Besides the lectures, there are

various discussions, study groups, and a discussion circle on Quaker and Christian themes, plus a very interesting International Forum with lectures on various countries given by missionaries, government employees or native people.

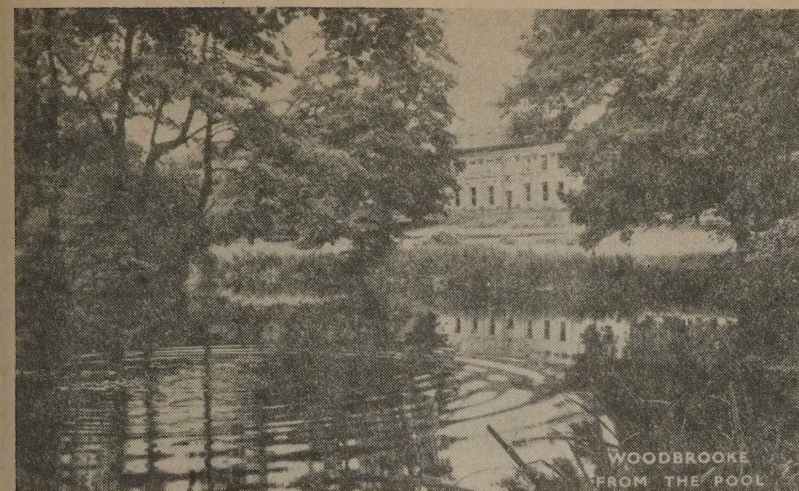
Degrees or credits are not given, but a special recognition is given those who have completed a certain amount of work plus six essays. These persons receive a certificate called a testamur. Each student is given a tutor who helps with the academic work.

"Quaker" Christianity

The spiritual life, on the whole, is very good at Woodbrooke, with emphasis on "Quaker" Christianity. The day starts with a reading from some religious material, usually the Bible, and after breakfast is the daily Quaker devotional with speaking and praying developing from silent waiting on God. These times of worship in deed make a good start for the day and have helped us in our growing Christian experience. However, coming from the pastoral group of Friends, we welcome the Sunday morning devotional with its inspiring message given by one of the students or staff, and song.

We also look forward to the weekly united devotional of all the colleges, with tremendous hymn singing thanks to the other denominations. Woodbrooke does recognize the importance of inspirational hymns and these are sung every evening together—a quiet, thankful way to close the day, binding the student body into one large family.

The "family" idea is emphasized, especially since there are only 50-60 students, old and young, from many countries. There have been over 19 nationalities thus far attending each of these terms which certainly enriches international and personal understanding as well as planting the seed of friendship with peoples of other lands. It is surprising how well all of these various ages and nationalities work together. It would be silly to say



there are no misunderstandings with so many languages but never in two terms have there been any big grievances on anyone's part. This truly shows the practical side of Christian love.

We are fortunate (with our active son!) to be able to live among the other students in the main building which enables us to share in all activities. Dorothy has also taken a full schedule of lectures. Basically Woodbrooke's atmosphere is one of good informal friendship, most students giving as much to the social life as they have time, depending upon their academic desires. The college is concerned with the development of the whole person and emphasizes the fact that the way of Christianity can make the seeking person whole.

Woodbrooke seems to be the center of the English Friends theology and is seeking constantly to remind London Yearly Meeting of basic Christ-centered Quakerism. Since there are no pastors in London Yearly Meeting, Woodbrooke serves as a valuable service in keeping alive the teaching ministry in the local meetings. However, English Friends don't use this Woodbrooke opportunity as much as some would like them to.

Our association with Friends outside Woodbrooke has been mostly restricted to the Birmingham area; however while in London we visited Jordans Meetinghouse which is William Penn's burial place; Friends House, the Yearly Meeting offices; and attended the Meeting for Sufferings of the Yearly Meeting, which is similar to our Execu-

tive Committee and Permanent Board. We also attended Hereford and Radnor Monthly Meeting in Wales.

Birmingham is one of the main centers of Quakers in England. We have attended seven or eight different Meetings, most of which are within walking distance from Woodbrooke. Most of the time we attend Northfield and Cotteridge Meetings, the latter being the home meeting of Herbert and Ruthanna Hadley, American Friends living here while Herbert Hadley serves as Secretary of the Friends World Committee. Attendance at these meetings on the average is very good, and there seems to be a good spirit in most.

We attended Warrickshire Monthly Meeting of which Northfield is a preparative meeting. This system is different from home in that several meetings make up one monthly meeting. Before the introduction of pastors in Indiana this scheme was used.

Visit To Ireland

Edwin was able to visit Irish Friends in Ireland and attended Grange and Richhill Monthly Meeting and Dublin Monthly Meeting as well as several other local meetings. However, his main interest was in young Friends and their work in Ireland, and he visited Arthur Chapman and Philip Jacob, whom many will remember when they visited in the United States in 1953, and Edmund and Maxine Bond Lamb. Maxine Lamb was a Kansas Friend.

While in Ireland he spoke to several youth groups about Quaker Haven and the importance of

young people's camps. They have two camps of older young Friends in Ireland, which is a good sign of spiritual growth. We have also talked to a young Friends group in Birmingham and found an active but small group. Edwin spoke to this group about Quakers in America, mostly about midwestern Friends, and it was interesting to compare notes.

There is one difference in Young Friends of our area and Great Britain. In Great Britain the ages range from 18 to 30 years, and we feel that the 12-18 years of age to a large extent are forgotten. However, we were encouraged to note that Irish Friends were very much concerned about this problem and making plans to do something. In England there are some monthly meetings which have a summer family program and this does help to reach the teenager.

One or two meetings in Birmingham have the usual silent meeting for worship in the morning, but in the evening have a programmed meeting which is designed to meet the community with the Gospel. This combination of a programmed service plus the silent worship seems to be an ideal way of reaching those who are not Friends and also meeting the needs of the Friend who prefers silent waiting.

Though we enjoy and realize the value of quiet waiting upon God, we are not entirely convinced that unprogrammed meetings are the answer in spreading the Christian Gospel. Amos the prophet said that "when a lion cries out who can but fear, when God speaks who can but prophesy." If this be true, all worship will be alive whether there be pastor or not.

Our experiences have surely been a gift from God. They have given us a vision for Friends and the Christian Church. We can only have a heart filled with thanks to those who have helped us in this trip. We realize that people have many ways of worshipping God. We are sure God is not concerned about how we do it but we are convinced that God does care that we witness to the Spirit of His Son, Jesus Christ and that the Evangel be proclaimed to all who have ears to hear. Woodbrooke has helped us greatly to see, and now that we have seen more of the Light of Christ, we must use what we have seen for the benefit of mankind, God's creation.

"What About the Sacraments?" II

By Robert E. Cope



In Part I of this article Robert Cope discussed the Biblical background for the Christian rite of Baptism and the Quaker interpretation of Baptism. In Part II he writes of the Quaker attitude toward the Lord's Supper. Robert Cope is pastor of University Friends Church, Wichita, Kansas.

Turning our attention now to the Lord's Supper, or the communion service, we have to acknowledge that, from the historical point of view, all four Gospels give an account of the supper which our Lord had with His disciples on the night that He was betrayed. Matthew, Mark and Luke say that He spoke of the bread as His body and the wine as His blood, but only Luke knows anything about a command to keep the feast as a memorial. The passage which occurs in Luke is not included in some of the most ancient manuscripts of that Gospel. If you have the Revised Standard Version, you will note that it has been omitted from the main body of the text and placed as a footnote with the information that some ancient authorities include it.

Jesus' action at the Last Supper was indescribably beautiful. As Rufus Jones interpreted it, the Lord was saying in substance: "This bread which we break is not lost, it goes into your bodies and sustains you. This wine which is poured out is not wasted, it is changed to flesh and blood within you. My body will be broken and my blood poured out, but they will not be lost—they are given for you. They will be the food of your soul forever. You can live upon me as your soul's food."

By this striking parable which He acted out, Jesus told the disciples what He had told them many times before. It is not to be wondered at that following His death, there should be something solemn, sacramental and holy in the breaking and eating of bread for those

who had been with Him. All of their meals would be touched with a new significance.

* * *

If, however, Jesus had intended that the Last Supper should be perpetuated in the church as an obligatory rite, it appears to us Friends that He would have given specific instructions as to how it was to be observed. The Old Testament is filled with directions for many rites and ceremonies, detailed instructions concerning when and where they were to be observed and who should officiate. The Jews differed about a great many things among themselves, but they were united in opinion when it came to the question of how sacrifices were to be offered.

Jesus left no instructions as to how the communion service was to be observed, and there have been few problems which have caused more strife and misunderstanding among Christ's followers. Even in a great gathering like the World Council of Churches held at Evanston—one of the great Christian occasions of this century, held for the express purpose of finding bases of unity and cooperation among Christians—even there it was found necessary to have at least three different types of communion services.

Some churches take communion every Sunday, some once a month, some once a quarter and some once or twice a year. Some say that the bread and wine are only symbols of a deep spiritual experience. Some say that the Very Presence of Christ is present with the bread and wine. The Roman Catholics say that the bread and wine are the actual body and blood of Christ.

Some churches instruct their communicants to kneel when they receive communion. Others say that they may sit in their pews. Some give the bread and the wine, some give only the bread, and some dip the bread in the wine. Some use leavened bread and some use unleavened bread. Some say the wine must be fermented grape juice and some say that it must be unfermented.

Despite the fact that Jesus did not leave definite instructions for the carrying on of a required sacrament of communion, there is little doubt but that the apostolic church made use of it. In the beginning, the communion services were very simple. The community meal or agape was eaten with "joy and gladness of heart" as a memorial meal with the sense of Christ's continuing presence. Wherever Christians broke bread together, that breaking of bread was a testimony to their oneness in Christ and their fellowship with Him.

Little by little, however, the rite was given new meaning and new significance. Many former pagans coming into the Christian church missed their sacrifices or sacramental practices whereby they became identified with the very person of their god or gods. To help meet their needs, the church began to elaborate the meaning of the eucharist until by the beginning of the second century, St. Ignatius was speaking of the bread and wine as the "medicine of immortality and the antidote of death." As the years and centuries went by, the sacrament became more and more complex in its observance, tied up with the whole system of ecclesiasticism and sacerdotalism against which the Protestant reformers revolted with such vehemence.

* * *

But even the reformers did not entirely rid the communion service of many of its abuses, and as George Fox, founder of the Religious Society of Friends, studied the sacramental practices of 17th century English Protestantism, he found them to have little meaning and not much spiritual significance. With the creeds, he classified them as man-made things and not necessary to true spiritual life. In consequence, he eliminated the sacraments from Quaker usage, without in any way underestimating the spiritual reality for which they stood.

Despite the truth of what I have said, the majority of Christians will feel that the sacraments have been of help to multitudes of Christians and have proved the wisdom of their use, whether or not it can be shown that Jesus instituted a rite to be perpetually observed. Quakers would agree with that, but would add that whatever comfort

may be derived from the eating of bread and drinking of wine in a communion service can be obtained as readily from the direct communion of the human soul with its Living Lord. This experience is for everyone who will receive it.

It is possible to understand how Christians who believe in a far distant Christ could gain a great deal of help from the sacrament of communion. Those who believe that Christ has gone to some far away heaven, whence He will come at some unspecified time to redeem the world—such Christians might find help in the bread and wine as a representative symbol of their absent Lord.

But Quakers accept the truth of His real and living presence with us now. Quakers feel that for the person who knows that Christ lives with him every day, the sacrament as a memorial is as needless as the picture of a loaf of bread might be to one who is hungry. If it is possible to have a loved one by one's side every day, what need do we have of his photograph? The absence of the one photographed is what gives value to the photograph.

I should say, again of course, that Friends do not belittle the devout and reverent use of the sacrament of the Lord's Supper when it is spiritually used as a part of vital worship. While feeling that it is not necessary for us, we recognize that it may be necessary and extremely helpful to other Christians. In fact, when Friends are attending another church where communion is being observed and an invitation is given for all Christians to participate, I feel that we should do it as a testimony to our Christian faith.

* * *

Feeling that the use of the outward sacraments is not necessary for us, Friends have then the greater responsibility of demonstrating that we believe very definitely in spiritual communion. Our refusal to use the bread and the wine should not be a negative thing—we are called rather to show lives that are in constant communion with the Lord. Our lives should be so true to His standards that when others meet us they will know, whether or not we say a word, that we have opened the doors of our hearts that He might come in and sup with us. For Friends, the real

meaning of communion is found in the words of Revelation: "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me."

It is true that our Master enjoined certain commandments upon His followers, but so far as we discover, they were all of a spiritual nature: "Be perfect as your Heavenly Father is perfect." "Love one another." "Love the Lord your God with all your heart, mind, soul and strength." "Seek first the Kingdom of God and His righteousness." We do not understand that Jesus gave any commandments for the perpetuation of rites and ceremonies.

Friends do most heartily believe in baptism and communion. Rufus Jones said: "We do, then, believe positively and profoundly in Baptism and Communion. But they are such real and effectual experiences that we cannot lower them to the levels of rites or ceremonies. To be baptized, we believe, is nothing short of going down into the life of Father, Son and Holy Spirit, and of rising in newness of power with Him. The Communion which we celebrate is a joyous partaking of Him who was broken for us and a feeding upon the ever-present bread of life; so that we take literally the doctrine of the 'real presence.'"

Indiana Short Course

Indiana Yearly Meeting's Pastors' Short Course will be held June 30-July 4 this year at Quaker Haven, Dewart Lake, Indiana. Guest leader will be Everett Cattell, Superintendent of Ohio Yearly Meeting and a former missionary to India. Other leaders will be Lowell Kester of White's Institute, Walter McAdams of Amboy, Tommy Russell of Sycamore, and Kenneth R. Pickering of Winchester, who will preside. Raymond Breaker of Anderson will be song leader and Evelyn Jones of New Garden, pianist. Early morning devotions will be given by Marie Ferguson, Esther Phillips, Kathleen Huffman and Esther Krumm.

Definition of gambling given by a student in an English Friends School: "Gambling is getting nothing for something."

Correspondence

Protests Hester, Davis

To the Editor:

At least one Friend wishes to protest against the words of General Hester and Jerome Davis in your issue of May 29. We believe in Christian love for all but nothing is gained by trusting the untrustworthy or putting ourselves in a helpless position before them.

I do not know about communist agreements made with General Hester but it is of record that three Presidents of the United States and six U.S. Secretaries of State have engaged in 19 high-level talks with communist officials, out of which have come forty agreements with specific Soviet promises of which 37 have been cynically violated. The Red rulers have never renounced Lenin's golden rule: "It is necessary to use any ruse, cunning, unlawful method, evasion, concealment of the truth," nor have they renounced another of Lenin's favorite maxims: "promises are like pie-crust, made to be broken."

General Hester pleads for recognition of Russia and China. I plead the contrary. Without our recognition and help, Russian Communism might have been overthrown long ago by her own indignant and long-suffering people. We have tightened the grip of their masters upon them.

In line with his long-term policy, Jerome Davis defends the communist line and attempts to whitewash Krushchev, one of its bloodiest and most ruthless leaders. Of course, Krushchev would sign anything that he thought would deceive gullible people and enable him to tighten his clutches upon them. Tens of millions murdered in cold blood and hundreds of millions suffering in slavery cry out against Christian people for promoting the programs of cruel tyrants like Krushchev, Stalin, Mao Tse-tung, fellow-atheists and would-be dictators.

We believe in understanding the Russians and praying for them but let us not be deceived, duped or misled into helping them promote their intention to achieve Krushchev's boast of burying us.

Howard E. Kershner
New York City

California Building

Another new church has been started in California, this one at Walnut Creek. The first services were held on Sunday morning, April 20, and the dedication service was held on May 4. James and Elaine Higgins are the pastors. Other new buildings in California include a new parsonage at Fresno, which was dedicated on June 15 with Glen Rinard, pastor at Citrus Heights and Superintendent of Berkeley Quarterly Meeting, speaking at the service. Ernest and Louise Thompson are pastors at Fresno. Yorba Linda has completed a new two story, twenty room Christian Education unit, which was dedicated June 15 with T. Eugene Coffin, pastor at Alhambra and Chairman of the California Yearly Meeting Board of Christian Education, as speaker. The present addition to Yorba Linda is the second new unit within the last five years. In San Diego, California, the present church building has been sold to another group and construction will begin soon on a new building in a new area. Glen Shaffer is the pastor at San Diego.

Jesse S. Drinen 1924 - 1958

Jesse S. Drinen, pastor at Long Beach, California and former California Yearly Meeting Youth Secretary, passed away May 18 after a long illness. The radiant ministry of his brief life made him known and loved to Friends, who knew him through his work on the Board of Christian Education of the Five Years Meeting as well as in California.

Born February 23, 1924 in Las Animas, Colorado, to Violet and Jesse Drinen, he attended Friends Academy at Haviland, Kansas. While in service in the Navy he was injured in the explosion of the U.S.S. Hazelwood in April, 1945, losing the use of his legs. In November, 1946, he married Emma Paulin, a Navy nurse. In September, 1948, Jesse Drinen entered Azusa College to prepare for full-time Christian service. He arrived in a wheel chair for his classes, but progressed to crutches and then canes and was able by graduation time to walk, painfully but without aid, to the platform to receive his degree. While a student at Azusa, he and Emma Drinen started a Sunday School in their home which



was the actual beginning of the Friends Church in Azusa. He became pastor in 1952, but felt he should resign in the third year of his ministry because of illness. He carried on his ministry as part-time youth secretary for California Yearly Meeting and work with the Azusa College Alumni Association.

After an operation for cancer, he accepted the call of the First Friends Church at Long Beach. A recurrence of cancer brought an end to his pastoral ministry, but his Christian testimony continued through his weeks at a sanitarium before his death.

Some 400 Friends met at Whittier Meeting for his funeral, at which Cornelius Haggard of Azusa College, Donald Spittler, Harold Walker, Eugene Coffin and Keith Sarver spoke. Jesse Drinen's loving spirit, his concern for the training of young people and especially the deepening of spiritual life in all of us, and his courage are memorable. His wife, Emma Drinen, and a daughter, Susan survive.

Quakers in Seminar on Disarmament

Nearly sixty Friends, including three Friends pastors from North Carolina, met in Washington for the Quaker Leaders Seminar sponsored May 21-25 by the Washington Friends Seminary Committee. Disarmament was the principal issue discussed, with the Baltimore Yearly Meeting's Disarmament

Seminar becoming a part of the Quaker Leaders Seminar on the second evening.

Dr. Mordecai Johnson, President of Howard University, challenged the Seminar in the opening session as he pinned responsibility for present world conflict largely on Christian nations of Europe. He decried the fact that the Christian church had accepted and become identified with imperialism, colonialism, exploitation, segregation and war, and pointed out that now the moral danger is more serious than the military danger. He saw a last chance for western Christianity in strong moral leadership by the United States, but felt this challenge is not being met.

An outstanding experience of the Seminar was a two-hour session with Congressman Chet Holifield of California, member of the Joint Atomic Energy Committee. The Congressman outlined some startling new developments in peaceful uses of atomic energy, and then discussed some of the issues involved in a cessation of nuclear weapons tests. He suggested that the United States should move for agreement to stop all tests after its 1958 tests are completed. He felt that Communist China should be admitted to the United Nations so that it could most appropriately be a party to an inspection agreement.

Other speakers included Clarence Mitchell of the N.A.A.C.P., Wilmer Cooper and Raymond Wilson of the Friends Committee on National Legislation, Samuel Levering of Ararat, Virginia, John Powelson and Emile Benoit, Quaker economists, Emily Parker Simon of Baltimore, Burns Chalmers of the American Friends Service Committee, Trevor Thomas of the National Committee for a Sane Nuclear Policy and Clarence E. Pickett. Edward Behre is secretary and Dorothy Steffens is Seminar Director for the Washington Friends Seminar Committee, which is a project of the Meeting in Washington. This is the second year for the Quaker Leaders Seminar.

Religiosity is the greatest single peril faced by valid religion. It spreads a thin veneer of piety over millions whose church membership is nothing more than social conformity.

Harold E. Fry

Literature in Review

Riverside Sermons, by Harry Emerson Fosdick; Harper and Brothers; 362 pages; \$3.95.

"Riverside Sermons" contains forty of the greatest of Fosdick's sermons and has been published in commemoration of his eightieth birthday. Naturally, the selection is from the best of his long ministry. It is an experience just to read them. Every preacher needs to read Fosdick if, for no other reason, to discover the power of words and the grip of teeming ideas.

In addition, here are sermons that speak to the heart of human needs, sermons addressed to the skeptical minded, the irreligious, the troubled, the perplexed, and those who want to strengthen their Christian faith. Many common problems are answered from the deep insights of this experienced thinker. He challenges men to the things that count. The disillusioned, the downcast, the depressed will find guidance and hope. There is personal help for those who seek a deeper personal religious experience and faith. There are sermons dealing with conscience, preventive measures in religion, mental health and prayer. Family, social and world relations are dealt with in amazing clarity. The vital aspects of Christian faith are considered in sermons that expound belief in God, Christ and the forgiveness of sin.

This book is a storehouse of faith and good sense. Laymen will want to read it for exactly the same reasons that a minister would, for

here is guidance of the kind men everywhere seek.

Charles F. Thomas

* * *

Christ and the Christian, by Nels F. S. Ferre; Harper and Brothers; 250 pages; \$3.75.

"Christ and the Christian" says something new in Christology. It is a fresh approach to a subject that has divided Christians for nineteen centuries. In a spirit of careful scholarship and devotion the emphasis is put on Christ as Agape. (Agape is the New Testament Greek word for the distinctive love that came from Christ.) From this starting point "all other words, (Individual and Collective Experience, Bible and major Ecumenical Councils) are interpreted and put in their proper place."

Some Friends will be critical of his arguments, but it is likely that the more orthodox as well as the liberal will be challenged to think afresh on Christ. It is interesting to note that reference is made to Robert Barclay and Henry Cadbury.

Friends ministers should give special attention to this book. It is an excellent study that will make a genuine contribution to our understanding of Christ as "true humanity" and "true divinity."

Richard P. Newby

* * *

Loyalty by Oath, by Hallock Hoffman; Pendle Hill Pamphlet 94; \$3.35.

It is Hallock Hoffman's firm conviction that loyalty oaths have never guaranteed loyalty nor given any real protection to the demanders; moreover, they are contrary to the nature of man as

well as to the principles of George Fox and William Penn who refused oaths, saying that their higher loyalty to God prohibited their unreserved loyalty to any man. Yet men cling aggressively to the use of oaths, convinced that one man can make another man swear truly and stand by his word.

Today's greatest fear is of prosecution for perjury, yet "in all the long record of loyalty-oath swearing, there is not a single case of judicial conviction for false swearing." This practice of extorting loyalty oaths is a preparation for totalitarianism—"the risks we run in the name of freedom never seemed so great." The rightness of the early Quaker testimony is proved unquestionably by historical example.

Mildred Hale

* * *

"For Friendly Persuasion" is the title of a series of pamphlets being published by the Board on Peace and Social Concerns. A reprinting of a letter to new members of the Society of Friends entitled "A Momentous Decision" is the first publication in the series. The letter was written by the late Lelia S. Marsteller, a member of Durham Friends Meeting in Maine. The second pamphlet in the series is on integration, "I'm Glad We Were Friends," by Milton Hadley. Future pamphlets will include "Requirements for Peace," by Samuel R. Levering, "A Quaker Statement on Smoking," by Landrum Bolling, and "Why Oppose Capital Punishment." Single copies of the pamphlets are free from the Board on Peace and Social Concerns, 101 Quaker Hill Drive, Richmond, Ind.

PLEA TO MYSELF

Muffled in sleep

I missed the dawn;

It came too soon.

Harried, beset, and hurrying on

I did not notice noon.

So many futile lives to live—

So much undone—

Let me at least make pause

To mark the setting sun!

Margaret Grant Beidler

ODD THOUGHT

(While watching a sandpiper)

He trips along the shifting beach

Fleetly,

His spider legs just out of reach

Discretely;

Swift to retreat, bold to advance,

Triggered for flight, he grabs his chance,

Tweaks a tidbit, skitters faster,

Turning his back on near disaster.

Wave receding, out he goes

Grubbing again. Does he suppose

Snaking surf, tempestuous sea,

Tide-tugging moon, all came to be

Begot in majesty and dread

Just to bring his daily bread?

Margaret Grant Beidler

Thoughts for Class Study

By John C. Harvey

July 20

Justice Begins at Home

Mark 10:2-16; Ephesians 5:21 through 6:4, I Timothy 5:8

In this lesson, as in many others, we have the task of separating temporary rules from permanent principles. The temporary rules apply only to certain situations which were present in the lives of those who would receive Paul's letter. The permanent principles are those which all Christians in every age would use as a basis for making decisions.

Today, we might point out the fact that slavery is no longer an institution among us, and we have laws which prevent the husband from being the legal tyrant which he could have been in other centuries. We have made some progress. Today's accepted pattern of relationships between husband and wife does not find its emphasis in a subjection of the wife to the husband. There is more of a cooperative emphasis, and more of a sharing of responsibility. However, there are times when any family must have a head. The counsel of Paul at such times comes with special pertinence—"The husband is the head of the wife as Christ is the head of the church." If a husband can be the head of the family in the way that Christ is the head of the church, the wife will never need to worry that he will be a tyrant or that he will neglect the family in any way. When husbands love their wives "as Christ loved the church" there will be both peace and freedom within the home. We today might add the comment from the other point of view, also—when wives love their husbands as Christ loved the church, there will also be harmony, honor and freedom within the family.

A basic principle of the letter to the Ephesians (as of other books of the Bible) is that Christians are expected to be different from non-Christians in the same community. This is because Christians follow a different leader. We are to make our decisions on the basis of Christ's spirit and guidance, and

not upon the customs of the community in general. Justice can be achieved in the home by a continuing selection of Christ-like elements of life for the home on the part of both husband and wife.

None of us is perfect in achieving loving justice in the home. But, as a quotation from "Zion's Herald" of a few years ago reminds us, "Everything God has ever accomplished, He has achieved with the help of imperfect men. Read the record of the New Testament, and the Old, and note the number of times God has used men that we should have considered hopeless. If God could use them, then He will, doubtless, be able to use us."

Questions: Is there a declining sense of responsibility on the part of children for the care of their parents? In what direction should we move in this regard? In what specific ways do you think a Christian home is different from a Christian home?

July 27

Justice in Community Life

Leviticus 19:11-18; James 2:1-13

Of all religions of antiquity, the Hebrews probably had the strictest moral code and the strongest emphasis on personal and social justice. We owe them a great debt of gratitude for this clear emphasis. It may be that the nomadic life which the people led in the early days served to clarify their beliefs and practices regarding what was fair within their own group. Some such development was a practical necessity of their type of life.

The point at which we most often begin to criticize is that their definition of the word "neighbor" seems to us too narrow. A commentator serves to bring Quakers up short, however, with his observation that the Hebrews used the word "neighbor" for one another much as Quakers use the name "Friend." This leads us to ask, Are we in actual practice being more neighborly to those who are Friends than to "other elements" in the community? Do we have a single standard for justice in community life, or do we show some

discrimination because of our "tastes?"

One cannot help admiring a newspaper which seems impartial in the treatment of the news. An editorial policy which is consistent in printing names of offenders, juvenile or otherwise, and does not bow to the wishes of people of high status in the community who want to keep their names free of stain, is one evidence of desire for real justice. If a person has done something wrong, which ordinarily would be printed in the paper, then it should be printed, regardless of whose family name or pride might be hurt. But if it is considered wrong to print certain types of information, then it is just as wrong to print it about a person with no social or economic standing as it is to print it about someone whose family name has never been soiled.

According to Moses, the highest in the land are just as subject to the same laws and consequences as are the lowest in the land. James says practically the same thing in the scripture today. The Church cannot align herself with any one class or group of people. If such a situation arises, the Church has descended to the position of a club or fraternity, and has forsaken the place to which she has been called.

We often hear remarks to the effect that someone does not have good enough clothes to wear to church, or someone else does not have a good enough car to drive to church. We might ask ourselves very honestly if it is true that the Church—our Church—has grown into an upper middle-class institution. It is rare, is it not, for a destitute person to be seen in our congregations? Is it because there are no destitute persons any more? There is really very little connection between money and righteousness, as though having or not having money was the reason for being righteous or unrighteous. There are severe temptations at either extreme. Let us be tender toward the wealthy and the poor.

Questions: What are some practical limits to our exercise of neighborliness today? Are there new ways in which we can now work successfully for social justice in a small community—ways which were not open to our grandparents?

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

Vice President Dr. Radhakrishnan of India spent two days recently on the Haverford College campus. He had several meetings with students as well as an address to a gathering of Bryn Mawr and Haverford students and faculty.

* * *

John Retherford, a former missionary of the Friends Africa Mission who has been serving the Friends Meeting at Vancouver, Washington, will become pastor of the Wabash Friends Meeting, Indiana, in September. Another Indiana pastoral change is at Pennville, where Eugene Barrett will succeed Paul Boyer as minister.

* * *

Fairborn Monthly Meeting, newest Meeting in Indiana Yearly Meeting, was set up on June 8 at the Meetinghouse in Fairborn, Ohio. Logan Smith, Kenneth Pickering, Bartram Shields, pastor, John Compton and Glenn Reece participated in the service. Dedication of the Meetinghouse will be held in the fall.

* * *

Ruth Taber Whittlesey of Grass Valley, California, has been given a scholarship to the Institute for Scientific Studies for the Prevention of Alcoholism at Loma Linda Medical School by the National Committee for the Prevention of Alcoholism. Ruth Whittlesey is active in the local and state W.C.T.U. and is a member of the Peace Board of California Yearly Meeting.

* * *

A different kind of celebration was held June 1 at the Knoxville, Tennessee, Friends Meeting with a "Library Warming." A devotional program by the young people, a book review by Anita Brook and a story for children, a pot luck supper, a reading by Forrest Altman, a tour of the library and a presentation of its uses were on the program.

* * *

Charles F. Thomas pastor of the New Garden Meeting at Guilford College, North Carolina, has accepted a call to the Winchester Meeting in Indiana. Charles Thomas served for seven years as Secretary of the Board on Christian Education and has served as a minister in Iowa Yearly Meeting as well. Kenneth Pickering, present pastor at Winchester, will travel to California to serve Friends at Bell in that state.

* * *

Two Wilmington Yearly Meeting Friends were recently honored. Handley F. Diehl, recording clerk of the Cincinnati Meeting and a science teacher at

Central High was voted Outstanding Science Teacher by the Southwest Ohio Teachers Association. Neil Milner of Leesburg, Ohio, received the Alpha Gamma Rho trophy for being the outstanding senior in the College of Agriculture at Ohio State University.

* * *

Religious News Service reports that Secretary of State John Foster Dulles attended the graduation exercises at Union Theological Seminary this year where his only daughter, Lillias Hinshaw, received a Bachelor of Divinity degree. Mrs. Hinshaw, mother of four children, is a member of Madison Avenue Presbyterian church. Her husband, Robert Hinshaw, a publicity man, is a Quaker, the report states.

* * *

The "World Christian Digest" has reprinted the Readers' Digest article on the Friends Africa Mission by Tom Compere and Edwin Muller entitled "African Quakers of Kenya." The same issue of the "World Christian Digest" also contains the drawing by British Friend Peter Peri, "Why Keep God Out of It?" used on the cover of this journal for May 1. The drawing was originally designed for the Religious Weekly Press Group in England.

* * *

The Stamford Meeting of the Religious Society of Friends (Connecticut), observed its 10th anniversary on June 22 at the Meetinghouse with Patrick Malin, a Friend and Executive Director of the American Civil Liberties Union, as speaker. Friedl Stoetzer and John Eavenson, co-chairmen of the Advancement Committee, are in charge of the program. The new Stamford Meeting-

COMING EVENTS

July 25-August 1—New York Yearly Meeting, Silver Bay, New York.

August 4-9—North Carolina Yearly Meeting, Guilford College, N. C.

August 8-13—Baltimore Yearly Meeting, Western Maryland College, Westminster, Md.

August 14-19—Iowa Yearly Meeting, Oskaloosa, Iowa.

August 14-19—Wilmington Yearly Meeting, Wilmington College, Wilmington, Ohio.

August 15-21—Indiana Yearly Meeting, Earlham College, Richmond, Indiana.

August 18-24—Western Yearly Meeting, Plainfield, Ind.

August 29-September 1—Friends Conference on Race Relations; Westtown School, Pennsylvania.

house, which is at Roxbury and Westover Roads, is nearing completion.

* * *

Glenn A. Reece, General Secretary of the Five Years Meeting, represented Friends at the Uniting Assembly of the United Presbyterian Church and the Presbyterian Church U.S.A. held recently in Pittsburgh. Most of the denominations in the National Council of Churches were represented at the meeting, which is one of the great unions among churches taking place in recent years. The new denomination, called the United Presbyterian Church in the U. S. A., is the third largest Protestant group in the United States.

* * *

The "Church by the Side of the Road" radio-television program will feature A. Ward Applegate, minister of the Wilmington, Ohio, Friends Meeting and the Wilmington Choir on its June 29 program. A. Ward Applegate has spoken annually on the program since 1947 and the choir has joined him the last three years. The broadcasting company asked him to do a special program in view of his resignation on September 1. The program will be seen in the Cincinnati, Dayton and Columbus areas.

* * *

Jessamyn West, author of the novel of early Quaker life in Indiana, "Friendly Persuasion" is now working on an anthology of Quaker writing, a portable Quaker reader, reports the "Friends Journal." Beginning to write while convalescing from tuberculosis, she is now the author of "The Witch Digger," "Cress Delehanty," "Love, Death and the Ladies' Drill Team," and "To See the Dream," which is a chronicle of the process of turning "Friendly Persuasion" into a movie. Jessamyn West gave the baccalaureate address at Swarthmore College.

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Additions to the George Fox College faculty next year will be Harvey Campbell, a 1936 graduate presently teaching at Northwest Nazarene College, in the field of social studies and English; Floyd Weitzel, a 1957 graduate and a member of Denver Friends church, as an instructor in biology; Hector Munn as instructor in chemistry; and Earl Hazelle of Portland, Oregon, in art and piano. The 1958 graduating class at George Fox College, consisting of eleven women and eleven men, was the largest graduating class since 1950 at the Oregon college.

* * *

Two Meetings in New England Year-

ly Meeting planned a day of inter-visitation recently to learn about different kinds of Friends Meetings. Eight members of the Worcester Meeting in Massachusetts, including Thomas Fisher, pastor, attended the Hartford, Connecticut, unprogrammed Meeting on May 11. Moses Bailey of Hartford was among the group attending Worcester on the same day and gave the morning sermon there. Hartford held a pot-luck dinner with the visiting Worcester Friends, while the Hartford Friends visiting Worcester had dinner in several Friends home.

* * *

James R. Furbay, minister of the Mooresville Friends Meeting in Indiana, has accepted a call to Ridgefarm Friends Meeting in Illinois (Western Yearly Meeting) and will begin work there soon after September 1. James Furbay was Secretary of the Publication Board of the Five Years Meeting for several years. He will be succeeded at Mooresville by Mark Shugart, now minister of the Hortonville Meeting in Indiana. Mark Shugart plans to continue his school work at Butler School of Religion while serving the Mooresville Meeting.

* * *

A young Friend graduating from Earlham College this spring plans to spend the summer in the French Cameroons on a study-workcamp program. Jim Paton, a member of Gwynedd Meeting near Philadelphia, will join a group of fifty American students who will travel in Africa under the guidance of James Robinson, minister of the Church of the Master in New York. Jim Paton is a political science major with a particular interest in Africa. The program is part of a larger concern of James Robinson, Douglas Steere and others who have travelled in Africa to enable American students to travel and study on the African continent.

* * *

New York Yearly Meeting will be held July 25 to August 1 at Silver Bay with a number of Friends as speakers: Hugh Borton of Haverford College, David Henley of Earlham College, Calvin Keene of Howard University, Leonard Kenworthy of Brooklyn College, George A. Walton of Philadelphia, Glenn A. Reece of the Five Years Meeting, Russell Tuttle of the American Friends Service Committee and Wilmer A. Cooper of the Friends Committee on National Legislation. Junior Yearly Meeting will be centered around the theme, "Respect for Life," and Anna L. Curtis will again tell stories each day after lunch, and in the evening to younger Friends.

Harold N. Tollefson, now minister of the Sabina and Dover Friends Meetings in Ohio and Director of the Friends Advance in the Five Years Meeting for five years, has accepted a call to Minneapolis and will begin service there August 1. He has previously served Friends in New England and Baltimore Yearly Meetings. A day of dedication will be held at Sabina Meeting July 20 when the new addition to the Meetinghouse and the renovated auditorium will be completed. Morning worship will be at 11 and the dedicatory program at 2 p.m. on that day, which will also serve as Harold and Gladys Tollefson's farewell to the community.

* * *

Pastoral changes in California Yearly Meeting not previously announced include these: Rodney Houts, assistant pastor at Citrus Heights, will become pastor at Denair. C. Walter Perry, presently at Midway City, will move to Inglewood. Virgil Leffler, former pastor in Kansas Yearly Meeting, now a member of the Arcadia Friends Church, will serve at Midway City. Herald Mickelson has accepted a call to the Montebello Friends Church. William Murphy will move from Tacoma, Washington, to the Ramona Church. Homer Vail, member of Whittier Friends, will become the interim pastor at Long Beach Meeting, whose pastor, Jesse Drinen, was taken in death.

New World Committee Midwest Secretary

The Friends World Committee, American Section and Fellowship Council, has announced the appointment of Marshal O. Sutton of Baltimore as the new Associate Secretary of the Midwest Office at Wilmington, Ohio. A History Major from Colgate University with a Masters Degree from Columbia University, he also studied at Union Theological Seminary. His record includes Civilian Public Service, Young Friends Secretary, teaching at Oakwood School, American Friends Service Committee work with refugees on the Gaza Strip, and more recently Secretary of Baltimore Yearly Meeting, Stony Run.

Marshall Sutton plans to attend the Seventh Session of the Friends World Committee in Bap Pyrmont, Germany, in September. He and Virginia Sutton, their six year old daughter and two year old son, will move to Wilmington, Ohio, in early October.

Kenneth E. Boulding, a Friend and Professor of Economics at the University of Michigan, is urging the development of an institute in which social scientists will do research in religious experience, practices, and institutions. Such a research center would encourage the application of social science to religion at universities. Kenneth Boulding is quoted by the press as saying, "For the healthy growth of social science we need maturely religious social scientists. Since religion is part of the whole experience of mankind, the social scientist who does not participate in it is cut off from a deep and meaningful area of human experience, and is in this sense maimed."

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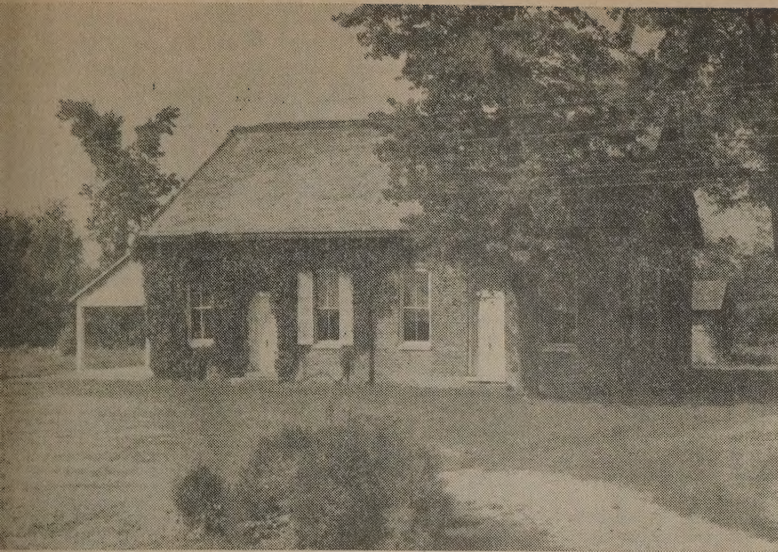
At the tenth anniversary dinner of the National Civil Liberties Clearing House held in March in Washington, D.C. a tribute was paid to E. Raymond Wilson, Secretary of the Friends Committee on National Legislation and the first chairman of the Clearing House: "This elder statesman of the Clearing House has ranged the corridors of Capitol Hill and the remote towns of America and Japan in behalf of a wide variety of human rights causes. No voice has spoken more eloquently and consistently for peace, and for the economic justice and brotherly concern in international affairs which are the mainstays of peace."

* * *

Alexander C. Purdy, former faculty member of Earlham College and now Dean of Hartford Seminary, received an honorary LL.D. degree from Earlham College in June, as did two alumni, John Stuart Allen and Paul Kauper. The \$3,000 Ira C. Doan distinguished teacher travel award, given for the first time this year, went to Murvel Garner, professor of biology, who will travel with his family this summer in Mexico. Thomas E. Jones, retiring President, and Paul Furnas, retiring comptroller and vice president, received citations from the Board of Trustees. Clarence E. Pickett, executive secretary emeritus of the American Friends Service Committee and a former Earlham teacher, gave the commencement address.

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Calvin Keene, member of Florida Avenue Meeting in Washington, D.C., who has recently written for this journal, has resigned his position at Howard University School of Religion as occupant of the Jesse Holmes Memorial Chair. He will take a position as Professor of Religion and head of the department in St. Lawrence University, Canton, N. Y. The Jesse Holmes Chair was established in the fall of 1943 by a number of Friends interested in the predominantly Negro theological school.



The 100 year old Sugar Grove Friends Meetinghouse just south of Plainfield, Indiana, was the center of an unusual Friends gathering recently. Sixty Friends from varied Quaker groups met on Saturday evening, June 7, for a picnic supper and a worship period based on silence with the purpose of discovering the values of silence. Several members of Western Yearly Meeting (Conservative), to which the Meetinghouse belongs, met with members of the Coffee Class of First Friends Meeting in Indianapolis, together with a few Friends from the independent Indianapolis Meeting, Irvington Meeting in Indianapolis, Bloomington, Sheridan and the pastoral meeting in Plainfield. The group, which is largely pastoral, hopes to plan another such meeting.

and Calvin Keene was called from Colgate University to fill it. Howard University has taken over the support of the Chair, but many Friends have continued their interest in the School and the Chair. It is expected that a Friend will be appointed to the Chair.

* * *

Walter Williams, Undersecretary of Commerce, was commencement speaker at Guilford College. Dr. Frank Graham, former President of the University of North Carolina, the scheduled speaker, had to cancel his address because of illness. Commencement speaker at Scattergood School at West Branch, Iowa, was Wilmer Young, 1904 graduate of the old Scattergood School, now at Pendle Hill. Charles S. Ball, retiring president of William Penn College, gave the commencement address at Friends University. Dr. Harvey H. Davis, provost of the State University of Iowa, delivered the commencement address at William Penn College.

* * *

Friendly Fellowship

Traverse City, Michigan — Traverse City Quarterly Meeting had a most inspiring experience at their recent sessions, when Logan W. Smith was invited to repeat his message given at last year's sessions of Indiana Yearly

Meeting. He conducted several services while visiting in Traverse Quarter. These included an evangelistic service and showing slides of the mission work in Jamaica, which Logan accompanied with comments in his delightfully humorous manner. On Saturday evening a Quarterly Meeting Youth Rally was held, with many young people of the community participating. The climax of the sessions came on Sunday morning when Logan Smith gave some of the thoughts presented at Yearly Meeting; and the meetings were concluded with an evangelistic service on Sunday evening. All members of the Quarterly Meeting felt a great spiritual uplift.

Beatrice Collins

* * *

Indianapolis, Indiana — The Ministers and Workers Conference of Western Yearly Meeting was held May 6 and 7 at the new First Friends Meetinghouse in Indianapolis. The theme of the conference was "God Hath Spoken," using Hebrews 1:1, 2, as the inspiration.

Speakers were Marion D. Shields, Robert Max Rees, Mark Shugart, Norman Young and Keith Kirk. Discussion groups met following the addresses and panel discussions were led by Norval Webb, Mary Hiatt and Errol Elliott. These stimulated new thinking, summarized and pointed up the concerns and challenges of the previous services.

Lillian Chant was in charge of the music and Allen Reynolds presided at all of the sessions.

* * *

Smyrna, Iowa — Ackworth Quarterly Meeting met with Smyrna Friends May 24-25, with the Quarterly Meeting theme on "Peace." Eighteen Smyrna Sunday School children sang at the opening of the morning service. Ardeth Anderson, a former resident now pastor in Salem Quarter, brought the gospel message. Esther Figgins, pastor at Motor, made a peace presentation, emphasizing "building a wall of peace today." Wade Dillavou of Oskaloosa brought the Sunday message and Darrel Ensz, a professor at William Penn College and a counsellor for students, was the guest speaker for the young people's meeting.

Anna Vore

* * *

Amboy, Indiana — The Cub Scout Pack of Amboy recently formed is jointly sponsored by Amboy Quaker Men and Methodist Men. There were 20 boys at the first meeting.

Several individuals in our meeting responded to the farm machinery need on our Africa Mission. A check for \$305 was sent to the Mission Board for the set of cultivators.

Four members of Amboy Meeting graduating from High School this year have won honors. Janet Hubbard of Eastern High School in Greentown won the Betty Crocker Homemaker of Tomorrow Award. Myra Shrock and Sue Overman were the Valedictorian students in the Clay Township and Converse-Jackson Schools this year. Nancy Hahn was Salutatorian at Clay. Myra plans to enter Ball State this fall, Nancy will enter Purdue, and Sue will enter Earlham College with a "Quaker Merit Scholarship."

Marie Lamb

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Wilmington, Ohio — The Wilmington Friends Meeting has recently taken affirmative action on three important items of business which will vitally affect the life of the Meeting in future years.

At an adjourned session of the Monthly Meeting in March the decision was made to employ a full time Director of Religious Education. At a similar Monthly Meeting in May a decision was made to conduct an intensive program of education in Christian Stewardship and to employ professional leadership to direct the effort. This will be done during the early autumn weeks.

The Monthly Meeting invited experienced resource persons from other

Friends Meetings to be present at these adjourned sessions to give counsel and advice in making the decisions. At the meeting in March these resource persons were David Castle, Marie Ferguson and Leonard Hall of Richmond, Indiana. Russell Lewis and Louis Beals of the Xenia, Ohio, Meeting, were present in May.

At Monthly Meeting on June 11 a decision was made to join with the Clinton County public school organization and the Ohio State Department of Mental Hygiene in opening a special school for retarded children. This school will be conducted, for the next school year, in the splendidly equipped rooms of Wilmington Friends new Educational Building. Children between the ages of 7 and 14 with an I.Q. of less than 50 will be enrolled in this special opportunity school. Friends are pleased to feel that this cooperative work is within the long Quaker tradition of a helpful ministry to the unfortunate and the needy.

A. Ward Applegate

* * *

Winchester, Indiana—Paul Todd and his wife, Madaline, from Marion, Indiana, held a weekend meeting at Rural Friends Church, starting May 30 and ending June 1. The power of God was unusually great. All the members agreed they had never felt such sweet fellowship in a meeting, with fifteen at the altar and the church was built up in faith. Madaline Todd's songs were enjoyed so much. They are being used by God to encourage the Friends churches in the Rural district. Our prayers will always be with them.

Nannie Blansett

* * *

BIRTHS

Cronk — To Elwood and Joy Newby Cronk of East Landsdowne, Pennsylvania, a son, Alan Richard, on May 30.

Kinsinger—To John and Rheba Eaton Kinsinger, a daughter, Rebecca Ann, on May 16, at New Castle, Indiana.

Morris—To Joe and Jean Hicks Morris of New Castle, Indiana, a son, Matthew Morris, on May 20.

Morris—To Robert and Marian Morris, members of Maple Run Meeting, Indiana, a son, Robert Donathon, on May 17, at Anderson, Indiana.

White — To Edgar and Joyce Cox White of Farmland, Indiana, a daughter, Deborah Mae, on June 7.

MARRIAGES

Carey-Richardson — Rita Earlene Richardson to James Darrell Carey of Wilmington, Ohio, on June 1, at the Wilmington Meetinghouse, after the manner of Friends during the morning Meeting for Worship.

Fooks-Jones — Marjorie Hope Jones,

daughter of Fred M. and Gladys Smith Jones of Hector's River, Jamaica, to Raymond V. Fooks, on May 24, at St. Mary Abbott's Church in London, England. Their home will be in London.

Nickell-Garner—Elizabeth Ann Garner, daughter of Murvel and Esther Garner of Richmond, Indiana, to Edwin Ray Nickell of Milton, Indiana, on June 6, at the bride's home, R. Furnas Trueblood officiating.

DEATHS

Goodbody—Marcus Goodbody, on May 25, aged eighty-one. He was a member of the Stamford, Connecticut, Friends Meeting. A birthright Friend, he was born in Ireland. He was senior partner of Goodbody and Co., New York City, and a member of the New York Stock Exchange. He was an Overseer and member of Ministry and Counsel for Stamford Meeting and had long served as Treasurer. A memorial meeting was held in the Stamford Meetinghouse. Surviving are his wife, H. Augusta Goodbody, and a son, Robert.

Leach—Ada Mottram Leach, on May 10, at Fair Oaks, California. Born in Cheshire County, England, April 24, 1883, she came to this country in 1907. She married Evert Leach of Lonsdale, Rhode Island, and to them were born three daughters, Martha, Doris and Reba. The family moved to Xenia, Ohio, in 1932 and united with Xenia Friends Meeting. She was a faithful teacher in the Adult Bible class until moving to Sacramento, California, in 1952. She moved her membership to Gardenland Friends Meeting and served her Lord ardently and lovingly as teacher and member of Ministry and Counsel. She was very active and concerned for the good of the Meeting and always a great blessing to all who met her.

Swander — Frankie Rebecca Warnock Swander, on May 26, in Dayton, Ohio, aged ninety-one. She was the widow of James M. Swander, pastor of Friends Meetings in Ohio, Indiana and Illinois. In 1937 they retired from active church work in the West Elkton, Ohio, Friends Meeting after thirteen years of service. She was born October 26, 1866 in Jay County, Indiana. On October 23, 1897 she was united in marriage to James M. Swander of Tama, Ohio. After their years of service to Friends, they moved to Rockford, Ohio, where James Swander died in 1939. Frankie Swander's recent years were spent with her daughter, Elsie Runkle, in Dayton, with summers at Rockford. She will be remembered for the quiet, cheerful, helpful way in which she worked by the side of her husband in his life of Christian service. Surviving are Elsie Swander Runkle of Dayton; two sons, Elvin of Struthers, Ohio and T. Lester Swander of San Antonio, Texas, three grandchildren and three great-grandchildren. Services were held at Friends Chapel Meeting in Rockford, with burial in the adjoining cemetery.

SPINET PIANO

Wanted: Responsible party to take over low monthly payments on a spinet piano. Can be seen locally. Write Credit Manager, P.O. Box 11, Shelbyville, Indiana.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone Parkway 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinen, 620 E. 8th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School: 11:00 a.m., Meeting for Worship, Phone SW 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 R. Ernest Lamb, Minister, 538 Floral Drive; Phone Oxford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda — 4842 Main St., S.S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor, Keith Sarver. Phone LAkeview 8-7047.

CANADA

Toronto, Ontario—Meeting for Worship every first day, 11:00 a.m. — 60, Lowther Ave. (North from cor. Bloor and Bedford, First Day School same. Friends welcome at all times; for overnight, write in advance.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study, Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Lake Worth, Florida—Palm Beach Friends Meeting, Meeting for Worship, 10:30 a.m.; 812 South Lakeside Drive, Lake Worth.

Orlando—Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone Cedarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois — The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First day school 10:30 A.M. joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana — Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana Academy of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Carthage-Friends Church, South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a.m.; Robert A. Shockney, Minister.

Carmel-Friends Church, Corner of Third St., and Rangeline Road; Meetings for Worship, 8:30 and 10:30 a.m. Bible School, 9:30 a.m. Youth Meetings, 5:00 and 7:30 p.m. Midweek Meeting, Wednesday, 7:30 p.m. Keith H. Kirk, Minister. Phone Victor 6-2066.

Evansville, Indiana — Unprogrammed meeting for worship, First days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 5:00 p.m., G. R. 6-7776. All Friends welcome.

Indianapolis-Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: Me. 2-7724.

Indianapolis, Indiana — First Friends Meeting, 3030 East Kessler Boulevard. Until September 1st, Meeting for Worship and Sunday School for children 10:00 a.m. Errol T. Elliott, Minister, Ruth Day, Minister of Christian Education. Phone, Clifford 5-2463.

Indianapolis, Indiana — Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 9:45. Allen Reynolds, Minister.

Knightstown-Friends Meeting, East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana — Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship service 10:30 a.m. Norman Young, minister.

Lafayette-Farmers Institute Friends (10 mi. W. of Lafayette); Sunday School—9:30 a.m.; Vorship Service—10:30 a.m. Keith Kendall, pastor. 220 Pierce St., Ph. 3-4121.

South Marion Friends at 38th and Harmon streets. Bible School 9:30 a.m. Morning Worship 9:30. Evangelistic Services 7:30 p.m. Prayer meeting, Thursday 7:30 p.m. Isaac Phillips, pastor.

Mooreville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship service 10:30. Mid-week Meeting, Thursday 10:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana — Friends Memorial Meeting, Adams and Cherry Streets. Sunday School—9:30 a.m. Morning Worship—10:45 a.m. Jr. Hi Young Friends Sunday 5:00 p.m. Sr. Hi Young Friends Sunday 7:00 p.m. Mid-Week Meeting Wednesday 7:30 p.m. Meetings for College Friends. Rosemary Holloway, Church Secretary, Phone AT-5680.

New Salem, Greentown, R. R. 1. Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield-Friends Meeting, East Main Street in U.S. 40, 12 miles west of Indianapolis. Two meetings for Worship, 8:30 a.m. and 10:30 a.m. Church School, 9:30 a.m. Ruth Milhous, Clerk, 07 E. Main; D. Aldean Pitts, Minister, 32 E. Main; Office Phone, Terrace 9-6490.

Richmond—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 8:30 and 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Richmond—West Richmond Friends Meeting and West Main, Sunday School and Forum 1:15 a.m.; Meeting for Worship 10:30 a.m. R. urnas Trueblood, Minister.

Spiceiland—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30. Worship 10:30. Earl J. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 2920 30th Street, South Entrance. Visitors telephone AMherst 6-3221.

West Branch—Hoover's birthplace; 10 miles east of Iowa City. Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn, Bible School, 9:00 a.m., Meetings for Worship, 10:00 a.m. and 7:00 p.m. Junior Hi-C.E., 5:00 p.m. High School-College Fellowship, 6:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM, 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWINbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 11:00 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

Sandy Spring—Friends Meeting, 13 miles north of Washington, D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

Lawrence—Friends Meeting, 45 Avon Street. First Bay Meeting for Worship at 10 a.m. Bible Class for Children at 10 a.m. Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 8-2023 W.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY-6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento St. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phones WA 6-9675 (Res.) WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri — Unprogrammed, 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport — Friends Meeting, 10:00 Sunday School, 11:00 Morning Worship.

NEW YORK—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.

Flushing: at 137-16 Northern Blvd.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York, Clerk, Edwin Prelwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School—First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Farmer—Science Hill Friends Meeting, Bible School 10 a.m. Meeting for Worship 11 a.m. Midweek Meeting Wednesday, 7:30 p.m. Joseph E. Moorefield, Minister.

Greensboro, North Carolina — First Friends Meeting, 2108 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C. — Spring Garden Friends Meeting, 1808 Spring Garden St. Bible School 9:45; Meetings for Worship 11:00 and 7:30; Mid-week Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-4196.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5165. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson; Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship 11:00 a.m. First-day school 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastor Minister: Don Stanley, "Edonhill", 876 Lafayette Ave. Phone MT 1-6528.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

West Milton, Ohio — Friends Meeting, Bible School, 9:30 a.m.—Worship, 10:30 a.m. No. Main at North St., Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College St. at Third, Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3611 and 3911.

Portland, Oregon—First Friends Church, S. E. 35th Ave. and Main St. Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BELmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandless, 234 Jones. JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert R. Brewster.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9963. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

CANADA

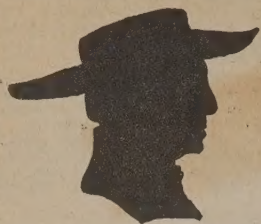
Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

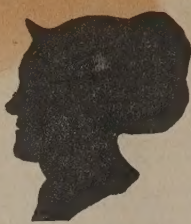
PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 6-0560.



American Zusherama

True Stories of Quaker
Life, Concern and Humor



Inner Compulsion

There are many instances in Quaker history, written and unwritten, of Friends who responded to psychic impressions that could not be explained by reason. Such an impression usually had to do with an urgent spiritual need in the life of some individual. With our scientific attitude toward human experiences, we are baffled by some incidents that took place in the lives of humble people who were so sensitive to divine leading that they could be directed to persons in need.

In the country community that surrounded the old Richsquare Meeting in Henry County, Indiana, there lived in the last century a plain Friend by the name of Thomas N. White. For many years he sat head of the meeting. He sometimes spoke, but whatever eloquence he had in Christian testimony was in his life rather than his words.

One summer day Thomas White was working in the harvest field on his farm. Several neighbor men were working with him in the field, according to the good old custom of exchanging labor at the busy seasons of the year. Early in the afternoon, hours before sunset, Thomas White suddenly felt a strong impression that he must stop work and go up to the homestead. He kept steadily on at the shocking of the wheat, trying to reason away the untimely impression. When the feeling of compulsion came again he decided to go to the house to convince himself that his feeling was a delusion of his own mind, but his impression cleared and sharpened as he drew near the barn; and he knew that he must hitch up the driving mare to the phaeton.

He took time to change his sweat-stained work clothes for his Sabbath attire. Perhaps he might be going to a house of grief or a place of prayer. He'd as well be neat and orderly. His wife opened her eyes in surprise at the sight of Thomas

at the kitchen door, wearing his black coat and broad brimmed hat. The children stopped their play, "Where's Father going, wearing his good clothes?" His wife turned back to her work; "He will tell us all about it when he gets home," she said.

The old mare slowed at the gate and waited for the pull on the lines to tell which way to turn. There was a pause and then a steady pull that turned her westward. The mare did not question the guidance of the reins when she turned at last into a lane she had never seen before and trotted into a large barnlot. But the quiet figure in the phaeton was tense and questioning, anxiously seeking guidance in a place he had never been.

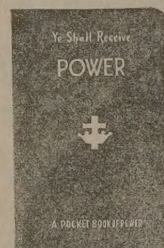
The house was closed and shuttered. Then it must be to the barn that he should go. And if nobody should be there, then the sense of compulsion would surely leave him and he could go home. He wound the lines around the whipstock and left the mare standing. Opening the door of the barn, he stepped into the cool dimness within. Before him on the haystrewn floor, two men were struggling and gasping in a hand-to-hand fight. There was no sound in the great barn but the sound of their heavy breathing, muttered threats and curses and the crash of their bodies as they fell to the wooden floor. As they struggled to their feet, Thomas White saw one of them break the grasp of the other and reach out to seize a pitchfork thrust into a

pile of hay. The other, wiping the blood out of his eyes, reached up to pull a pitchfork down from a row of wooden pegs. "God forbid," Thomas White thundered.

The men had not heard the door open and did not know that anyone was about. Their sweating, distorted faces paled as the figure in the plain coat stepped between them. To them at that moment, Thomas White looked like a figure of doom.

As passions cooled, the story came out. An old grudge had flared into open violence that day and in the heat of rage they had vowed to fight to the death. There in the barn the whole trouble was sifted to the bottom and the men were reconciled. Instead of death came healing and a righting of wrongs. Two men who had thought little about almighty God for many years were convinced beyond a shadow of a doubt that He had seen them in danger of deadly sin and that He had cared and in a mysterious way had intervened to save them from themselves.

Mildred E. White



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